Metacosmesis Mundi Per Incarnationem

THE SOCIETY OF THE CATHOLIC COMMONWEALTH

THE VINE PRESS

ORATORY OF SAINT MARY AND SAINT MICHAEL

GLOUCESTER, MASS.

FIRST EDITION 1939

REVISED 1958

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GLOUCESTER, MASS.

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THE SOCIETY

OF THE

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Sub Invocatione Humili et Devota

Sanctae Mariae Virginis, Matris Dei Incarnati,
Reginae Caeli, Gloriosissimae et Beatissimae
Omnium Sanctorum

et

Sancti Michaelis, Archangeli, Militiae
Caelestis Principis

cum autem

Sancto Augustino, Episcopo Hipponensi,
Confessore et Doctore

atque

Sancto Thoma Aquinate, Confessore et Doctore

ut illi nobis intercedere dignentur in caelis,
quorum memoriam agimus in terris

PURPOSE OF THE SOCIETY

The Society of the Catholic Commonwealth, founded in 1939, is a Society of priests and lay people within the Anglican Communion. Its primary purpose is to bear witness to the Incarnational and sacramental nature of the Christian religion.

In carrying out its purpose, the Society emphasizes an intellectual understanding of the Liturgy as the expression in action of the full life of the Church; and it stresses the application of the Liturgy to daily life.

It further believes that the Christian religion requires a positive attack upon the disorders of the fallen world; and that Christianity, honestly practised in the light of these insights, will revolutionize the fallen world to conform to God's will. In a word, the Society of the Catholic Commonwealth combines the Evangelical social gospel with full Catholic theology.

THE SOCIETY AND THE CONTEMPORARY CHURCH

The central tragedy of our age is that most Christianity is today presented as a religious method of salvation by extricating, or "fishing out", individual souls *from* the evil world and thus getting them into "heaven". This is an almost utter perversion of Christianity and, in

so far as it prevails, it turns it into a religion with little to recommend it over Buddhism or Mohammedanism, which are also extrication religions.

The Society of the Catholic Commonwealth rejects Christianity in so far as it is presented as an extrication religion. It rejects the logical accompaniments of such religion: the individualistic pietism of much of Protestantism, Papalism and ivory-tower Anglo-Catholicism; sentimental and non-liturgical rituals which pander to subjective emotionalism; individualistic preoccupation with "going to heaven"; a legalistic view of rewards for goodness and punishments for sin; withdrawal or aloofness from the natural world; the view that the natural world is a hindrance to salvation rather than potentially the substantial foundation necessary to human salvation; indifference to the character of the political, social and economic patterns of human corporate life.

Therefore it also disavows a Church which can live corporately and organizationally at peace with an evil world, accepting money and power on that world's terms, provided only she herself is left undisturbed to fish out individual souls and to get them into heaven when individual bodies die. The Society asserts that Christian salvation includes the body with the soul, and that without a re-created natural humanity there can be no substantial foundation for a supernatural resurrection. And since man is by nature a social animal, individual perfection is impossible

apart from an accompanying process of corporate social perfection.

The Society therefore also abjures "going to church" as *mere* comfort, *mere* refuge from life's storms, *mere* edification, *mere* inspiration — all of which things are symptoms of, and stages in, extricationism. In short, it rejects all "purely spiritual" and non-sacramental idealism. Apart from functional sacramentalism, which involves operations in the material world, there is no practical connection between man's material state and his ideals. Idealistic religion connects its theory and practice only by tenuous mental and moral injunctions, ignoring that materially structural connection which resides in the Incarnation of the Word made flesh. "Purely spiritual" religion can provide nothing but emotional inspiration for behavior in accordance with the "practical implications" of the religious ideal. The Society denies both metaphysical and subjective Idealism as the most subtle and deadly enemy of the sacramental religion of the Incarnation.

DOCTRINAL INSIGHTS OF THE SOCIETY

Christianity is distinguished from all other religions by the fact that it is a religion of the redemption of the natural world. Our natural world remade, re-created according to God's will for it, is required as a basis of the promised ultimate redemption of that world within the spiritual sphere which transcends nature. This

is shown by the fact that Our Lord clothed Himself with a perfected humanity, with body, mind and spirit in our natural order, before He rose from the dead and ascended to His Father. It can be said, in fact, that God Incarnate *required* this perfected humanity before He *could* re-enter the supernatural level of His transcendent Being; for without that humanity, perfected within this world, there would have been, as it were, no unit of natural being to enter the events of the Resurrection and Ascension.

The Christian religion teaches that a corporate social humanity, binding human beings together in a new divinely informed social order, spreads abroad in the world from Our Lord's individually perfected unit of humanity as its centre. It also continues onward in history with His humanity as its source. This new creation in the midst of the surrounding and still unredeemed human society of our secular world is the One Holy Catholic Apostolic Church.

The process of incarnation of the human social world continues that identical process which begins in Our Lord's individual humanity. Just as He perfected an individual humanity as the first-fruit of this world's redemption, so *in organic union* with Him, His followers perfect a re-created corporate social humanity in the midst of the disorders of the fallen world. This social humanity is called the Kingdom of God forming within the natural world. Ultimately, this new social Kingdom in the natural order, according to Our Lord's

revelation and promise, will be received into a supernatural order and will be consummated in eternity. But in the meantime the Kingdom-in-the-making bears the same relation to the Kingdom-in-heaven that Our Lord's individual natural humanity bears to His risen and ascended Humanity. A visible, newly created and perfected social order is *required* among men, to provide the natural substance for the eternal consummation of the Kingdom of God.

Thus the process of the redemption of the world in the Incarnation is twofold. The disordered elements of human individual and social life are first reperfected by Our Lord into His humanity within this world. Thereupon His sacramental Church emerges as the objective embodiment of this newly forming creation. Then, secondly, this new natural creation is ultimately received by Him into the level of His risen and ascended life. The natural world will be redeemed in so far as it is engulfed or "swallowed up" by the social humanity of Our Lord encroaching upon it.

When the initial part of the process of redemption has been sufficiently fulfilled in the natural order, we may look for the consummation of the Kingdom through the Second Coming of Our Lord. This final consummation will be in a real sense the social Resurrection and Ascension of Our Lord. It will move a redeemed world into His glorified social Body at the right hand of God.

All the elements of the redeeming Process of

the Incarnation are objectively figured forth in the central Catholic sacrament, the Sacrament of the Altar, commonly called the Mass. Here the members of Our Lord's social humanity, corporately assimilated by Baptism into Him, present themselves, their continuing works and their accomplishments, periodically to Him. They present themselves under the forms of portions of natural bread and wine. These material offerings, on the occasion of every Offertory, sum up within their several histories portions of a fresh social creation which have been added to the content of Our Lord's humanity through the labors of the members of the Church.

These newly accrued portions of Our Lord's social Incarnation are then received by Him into His risen life. As it is usually put, the natural bread and the natural wine are transubstantiated into His Body and His Blood. But a reperfection within the human world of at least certain portions of natural bread and wine is a necessary prerequisite for the conveyance of these offerings into a supernatural order. Our Lord's risen Body was not possible without the prior preparation by Him of a natural human body. Our Lord's Body and Blood upon the Catholic Altar are not possible — Mass cannot be offered — without the prior offering of a natural bread and wine perfected by Him acting through His social humanity. The consummated Kingdom of God is not conceivable without the prior perfection within this world of a new social order which is *fit* to be

consummated as its substantial natural foundation.

The Society accepts the Catholic Faith in its wholeness as the basis of its life and work. It stands within the theological tradition of St. Thomas Aquinas. It holds that Catholic Orthodoxy when rightly understood, and not Protestant or humanist heterodoxy, carries within it the power of that revolution of the fallen world which is fully in accord with the will of God. It believes that Catholic understanding of the Faith, while remaining entirely continuous with the central tradition of the Church in all ages, lives and develops in every new age. It therefore believes that comprehensive formulations of great theologians like St. Thomas are not closed systems to be rigidly re-presented as if in return to a former age, but that they are well laid intellectual foundations for genuine advance.

Genuine theological advance, however, cannot involve in any sense either the introduction of "new truths" or the negation of already known and formulated truths. It will consist in developing elucidations and applications of truths which have from the beginning been *fully implicit* in the Faith. The Society believes that a development of the theology of the Liturgical Offertory wider and deeper than anything hitherto attempted in the Church is destined to be the chief mark of theological advance in the present age.

Therefore one of the Society's principal intellectual tasks is that of making contributions

to the theology of liturgical analysis. So clearly defined is this intellectual emphasis that the Society might not inappropriately be called the "Society of the Offertory", were it not for the fact that its chosen name includes this emphasis and gives it a wider context.

Whenever possible the Society sets itself to work in practical affairs with such secular groups and organizations as it deems to be moving in accordance with the demands of the Kingdom of God toward the reorganization or revolution of our present social structure. Hence, for example, the Society may co-operate on indicated occasions with certain socialist groups simply because it realizes that within the Marxian analysis of dialectic development may be found elements of guidance to the understanding of the processes of secular (that is, *fallen*) world history. The Society, however, being Christian, is in implacable and unyielding opposition to the ontological materialism of what may be called the "Kingdom of Marx."

In this connection it must be borne in mind that to co-operate in limited ways with any given secular groups, or indeed with heretical Christian sects, is not necessarily wholly to espouse their ultimate objectives or to embrace uncritically their immediate means of action. Yet certain kinds of "holy risks" must be taken. Penetration of Christianity into the Marxian world is a present job for the Catholic Church; but Christians must balk at becoming tools in the hands of

Marxists for un-Christian ends.

In spite of all divergences, however, the natural foundation of the Kingdom of God, no less than the "Kingdom of Marx," requires an economic system which makes possible a genuine *commonwealth*. It requires a common possession of the riches and resources of God's creation in such ways that they may benefit all men in proportion to their relative needs. With these principles in mind, no doubt, the late Archbishop William Temple called Marxism "a Christian heresy."

The Kingdom of God demands a rationally free and democratic participation by all men and women everywhere in planning and guiding their common affairs, according to the fullness of their several abilities. It demands a socially co-operative structure to replace the inhumanly competitive and irrationally undemocratic structure of our present economic order. Therefore it also demands that the so-called rights of private property may never again include, as do our present such rights, either the power or the means of exploitation of one set of human beings by another set of their fellow men.

It follows that at this moment of history those groups, in whatever country, which seek to change individualistic, competitive systems of production to more democratic and co-operative systems are undoubtedly those which hold out to Catholic Christians the greatest promise of that more nearly perfected bread and wine required for the Catholic Sacrifice of the Altar. Private produc-

tion for profit on an individualistic basis is un-Christian. Social production for common use can provide both a just distribution of things produced and a chance to exercise a Christian motive for productive effort.

At the same time we must guard against the false notion that any alteration in a presently non-Christian economic or political structure, however radical or however desirable from a Christian (or even a humanist) point of view, will of itself alone induce Christian motivations of social behavior. These can be induced only as, and in so far as, people become converted to the Religion of the Incarnation of our Lord Jesus Christ and participate in the Sacramental Life of the Catholic Church.

In our present world scarcely anyone turns to a Catholic Sacramental group either expecting or hoping to find there an organ of positive social action. This fact must be realistically faced. Therefore groups like the Society of the Catholic Commonwealth must be prepared to remain for the present relatively small. Furthermore, since conventional organized Christianity is largely indifferent or even hostile both to its purposes and to its fundamentally sacramental method of achieving them, it may remain in its specifically *Christian* character and function almost bereft of significant economic, political and social power.

Members are likely to find outlets for political and other social action, for the time being, within the framework of secular (possibly even anti-

religious) organizations. As a religious group, and on a Christian basis, the Society can make valuable intellectual contributions to the social processes of the times, and to the theological and philosophical guidance of other Christians. But above all the Society carries on in the midst of its surrounding world as a highly prophetic sacramental organism, realizing, in a deep microcosmic outline of corporate and liturgical living, a foretaste of the cultural pattern of the substantial human foundation of the Kingdom of God.

ORGANIZATION OF THE SOCIETY

The Society therefore sets itself the task of forming one or more social seeds or cells of that new social order required by Our Lord's extending humanity. These units are normally composed of a central nucleus of men, Priests or Laymen or both together, living under vows of poverty, chastity and obedience. These are called Members Regular. They live together in community, ordering themselves corporately according to the generally received traditional canons of Catholic Religious Life. They form the basis of the Regular Cells of the Society.

A Religious House of the Society is called an Oratory. The primary focus of all life in an Oratory is the daily celebration of the Liturgy of the Altar. Choir Offices are said daily in Chapel by all Members resident in a house.

Provision is made for Members Secular in

union with every nucleus of Members Regular. These may be both men and women, men in Holy Orders and lay people, married and single. They are people of the local environment who are not able to enter the nucleus of Members Regular for whole-time work, but who remain at their secular tasks in the surrounding community. They work there to leaven their respective communities, to change and reorganize the secular social structure in ways which shall bring it more nearly into the pattern of Our Lord's humanity than is the structure of our present acquisitive society. They labor to "prepare the way of the Lord." It is a work analogous to that of Saint John Baptist.

From their various secular callings, together with Members Regular, day by day and week by week, they bring in their accrued accomplishments to Our Lord under the forms of the bread and wine of the Liturgical Offertory. They thus continually fill up the corporate content of Our Lord's Incarnate humanity.

In the corporate life of the Society no distinctions in value of membership are drawn between Members Regular and Members Secular. All participate democratically in determining the affairs of their local cells. However, Members Secular may not vote on questions substantially and exclusively related to the ordering of the life of Members Regular.

Members Secular take no religious vows. They do however assume the obligation of keeping their

Rule and of consulting with the Superior of the Society in carrying through whatever projects may be recommended by the majority of all Members in General Chapter assembled.

The Father Superior resides in the Society's principal Oratory. Other Regular Cells may be established when it is possible to have at least one Member Regular in permanent residence. One such Member Regular will hold the office of Prior of his Cell. No lay Member may serve as Prior. However, a Secular Cell may be organized by Members Secular only, provided one of their number in Priest's Orders shall be appointed as Director and Chaplain.

The Prior or Director (as the case may be) of every Cell has representative authority in its local affairs. In matters which concern the Society as a whole, local Cells act in consultation with the Father Superior.

Every Cell of the Society should if possible possess its own Oratory building where Members may assemble regularly to celebrate the Anámnesis — the Liturgy, or Mass, according to the Use of the Society. As a temporary minimum every Cell must at least have access to an Altar available for its own Liturgical life.

It is desirable, too, that there shall be facilities where Members may gather socially on various occasions, especially after Mass for common meals and consultation. A collection of books and other literature for the use of Members and enquirers should also be assembled.

Local Cells may determine the times and occasions of their own meetings and regional Chapters. An annual Chapter of the whole Society is held at the principal Oratory on the Feast of Corpus Christi, or at some other time and place determined by the Father Superior in consultation with the Members. At least one Member of every local Cell should be present at this General Chapter. All Members may attend, and when present they are entitled to vote.

It is desirable that every Regular Cell of the Society should obtain, in consultation with the local Diocesan authority, the appointment of an ecclesiastical Visitor; but the Father Superior is the Ordinary of the Society as a whole.

THE SOCIETY IN PROPHETIC ACTION

Every Cell of the Society seeks to show forth in social microcosm that organic order which will be proper to the social macrocosm of the Kingdom of God. Every such unit must seek, by Our Lord's grace (and it is *only* by His grace that this is possible even to the slightest degree) to be a social unit of such order that conceivably it might grow to incorporate the whole world within its own organism, much as the seed of a vine might grow to incorporate into its ordered structure the random elements of its material environment. (Our Lord said, "I am the Vine.") This enterprise potentially embraces every aspect of organized social life and culture, yet Our Lord has

promised that even two or three gathered together in His Name may suffice for its beginning.

Each Cell therefore accepts the probability of carrying a potential revolutionary threat to its environing unredeemed world. It carries a similar threat to the present human organization of the "Christian" Church, in so far as that organization serves as a vehicle and defense for a perverted "extrication Christianity." Fortunately in this case a clear distinction can be made between the Church as that *human juridical organization* which enshrines extricationism and the Church as the redemptive *social organism* of Our Lord's humanity. It is possible that the former must be shattered in order that the latter may emerge anew.

RULE FOR MEMBERS SECULAR OF THE SOCIETY OF THE CATHOLIC COMMONWEALTH

Members Secular of the Society are pledged to the following Rule:

1. To assist at an offering of the Holy Sacrifice of Our Lord's Body and Blood at least once a week, on Sundays if possible, and on all Great Feasts and Holy Days of Obligation or within their Octaves. To receive then, after due preparation and unless unavoidably hindered, the Holy Communion, if possible in company with one or more other comrades of the Society.

2. To make regular and careful use of the Sacrament of Penance. The Society's standard is to make Confession not less often than once a month. The social meaning of this Sacrament must be kept in mind. The use of the manual for self-examination prepared by the (English) Catholic Crusade and re-edited by this Society is recommended.

3. To pray regularly, morning, noon and evening; to say Grace before and after meals. Daily prayers should include, at one time or another, the *Pater Noster*, the *Ave Maria* or the *Angelus*, and the Society's Prayer. Brief intercessions should be made for the S.C.C. and for the Members of its comradeship, for the Society's objec-

tives, both social and individual, for the whole Catholic Church, both east and west, for the Church's Ministry, and for the Faithful Departed.

4. To make two disciplined and sufficiently planned meditations every week.

5. To read a portion of the Bible under a definitely planned sequence at least twice a week.

6. To keep some serious theological, philosophical, economic or sociological reading in continuous (if moderate) progress.

7. To meet together with other comrades of the Society, if possible on regularly stated occasions (e.g., after Sunday Mass), to eat and drink together (*usque ad hilaritatem*, as Saint Thomas Aquinas puts it), in order that the peculiar joy and fire of our common enterprise in the Kingdom of God, and the enthusiasm of Our Lord's social order, may be nurtured and made manifest among us.

8. To carry the evangelistic spirit of the Divine social order out into all the contacts of the non-Christian environment, that our units of the social order may be enlarged (if it be God's will), and that others may be guided to look for Our Lord's Kingdom and then to take an active part in its achievement.

9. To make a written yearly report, during Eastertide, to the Father Superior or some other Member appointed by him. This shall contain a statement concerning the degree of faithfulness achieved during the past year in keeping the provisions of this Rule. Also other matters of common concern and interest should be recounted, especially by those Members who have remained for some time at a distance from one of the Society's Oratories.

10. To make regular contributions of money or time or both, proportionate to their respective powers, for the promotion of the Society's work and interests. Such contributions may be made to various objectives, both in the Church and out of it. If these gifts further the Society's aims, they are considered as gifts to the Society, even when made to works and enterprises not under its control or auspices.

FORM FOR THE RECEPTION OF POSTULANTS IN SECULAR MEMBERSHIP

Mass shall be said by the Father Superior or by another Priest Member appointed by him.

At the time of the Offertory the Candidate shall kneel before the Altar.

Priest: N. **Do you offer yourself as a Postulant in the Secular Membership of the Society of the Catholic Commonwealth?**

Answer: **I do.**

Priest: **Will you, during the period of your Postulancy, willingly and obediently follow whatever assignments are laid upon you by your lawful Director under the authority of this Society and work loyally according to his advice in practical action, in study, prayer and worship?**

Answer: **I will, by God's help.**

Priest: **We admit you as a Postulant in the Secular Membership of the Society of the Catholic Commonwealth, in the Name ✠ of the Father, and of the Son, and of the Holy Ghost.**

People: **Amen.**

Let us pray.

O GOD, whose property it is ever to draw the thoughts and deeds of men from the world's disorder and to direct them into the Order of thy redeeming will; create anew, we humbly beseech thee, and so keep the wills of us thy servants, that we, ardently withstanding the empires of this world, may rejoice in the comradeship of the Kingdom of thine Incarnate Son; who liveth and reigneth with thee in the unity of the Holy Ghost, ever One God, world without end.

People: **Amen.**

The Postulant remains kneeling before the Altar until the Offertory prayers are completed and the Orate Fratres *has been said.*

No Postulant shall be admitted as a Novice until he has served a Postulancy of at least three months.

FORM FOR THE ADMISSION OF NOVICES IN SECULAR MEMBERSHIP

Mass shall be said by the Father Superior or by another Priest Member appointed by him.

At the time of the Offertory the Postulant shall kneel before the Altar.

Priest: N. **Do you offer yourself as a Novice in the Secular Membership of the Society of the Catholic Commonwealth?**

Answer: **I do.**

Priest: **Are you familiar with the Theological and Sacramental principles for which this Society stands, and do you accept these as a guide to intellectual analysis and practical action looking towards the fulfillment of the Incarnation?**

Answer: **I do.**

Priest: **During the period of your Noviciate will you carefully keep the Rule of Members Secular, testing your abilities and aptitudes under its requirements?**

Answer: **I will, by God's help.**

Priest: **Will you continue both in study and practical work according to the requirements of this Society as you have opportunity and as you may be directed from time to time by the authority of your Superior?**

Answer: **I will, by God's help.**

Priest: **We accept you as a Novice in the Secular Membership of the Society of the Catholic Commonwealth, in the Name ✠ of the Father, and of the Son, and of the Holy Ghost.**

People: **Amen.**

Let us pray.

O GOD, whose property it is ever to draw the thoughts and deeds of men from the world's disorder and to direct them into the Order of thy redeeming will; create anew, we humbly beseech thee, and so keep the wills of us thy servants, that we, ardently withstanding the empires of this world, may rejoice in the comradeship of the Kingdom of thine Incarnate Son; who liveth and reigneth with thee in the unity of the Holy Ghost, ever One God, world without end.

People: **Amen.**

The Novice remains kneeling before the Altar until the Offertory prayers are completed and the Orate Fratres *has been said.*

If more than one Novice is to be accepted on a single occasion the Form of Admission up to the final prayer shall be repeated for each one separately.

No Novice shall be admitted as a Member Secular until he has served a Noviciate of at least nine months.

FORM FOR THE ADMISSION OF MEMBERS SECULAR

Mass shall be said by the Father Superior or by another Priest Member appointed by him.

At the time of the Offertory the Novice to be received shall kneel before the Altar.

Priest: N. **Do you offer yourself as a Member Secular of the Society of the Catholic Commonwealth?**

Answer: **I do.**

Priest: **Do you believe the whole Catholic Faith and agree with the Sacramental and practical insights into this Faith upon which this Society takes its stand?**

Answer: **I do.**

Priest: **Do you here promise to keep the Rule of the Society for its Members Secular and to work in all ways open to you for the setting forward of the Society's purposes and ends?**

Answer: **I do so promise and by God's help will work for these purposes and ends.**

Priest: **We accept this offering of your life to this Society within the Offertory of the bread and wine of Our Lord's humanity, and we admit you as a Member Secular of the Society of the Catholic Commonwealth, in the Name ✢ of the Father, and of the Son, and of the Holy Ghost.**

People: **Amen.**

Then the Priest lays his right hand upon the head of the new Member, saying:

May the sure hope of the achievement of the Divine Commonwealth inspire you, and the Catholic Comradeship within this Society give you strength in the battle for Christ's Kingdom; and may the bless ✠ ing of God Almighty, the Father, the Son, and the Holy Ghost be upon you and remain with you forever.

People: **Amen.**

Let us pray.

O GOD, whose property it is ever to draw the thoughts and deeds of men from the world's disorder and to direct them into the Order of thy redeeming will; create anew, we humbly beseech thee, and so keep the wills of us thy servants, that we, ardently withstanding the empires of this world, may rejoice in the comradeship of the Kingdom of thine Incarnate Son; who liveth and reigneth with thee in the unity of the Holy Ghost, ever One God, world without end.

People: **Amen.**

The new Member Secular remains kneeling before the Altar until the Offertory prayers are completed and the Orate Fratres *has been said...*

If more than one Member Secular is to be admitted on a single occasion, the Form of Admission up to the final prayer shall be repeated for each one separately.

COMMEMORATION
OF THE BLESSED SACRAMENT

Ant. **O sacred banquet, wherein Christ is received, the memory of His Passion is renewed; the soul is filled with grace, and a pledge of future glory is given unto us, Alleluia.**

℣. **Thou gavest them bread from heaven, Alleluia:**

℟. **Containing in itself all sweetness, Alleluia.**

Let us pray.

O GOD, who under a wonderful Sacrament hast left unto us a memorial of thy Passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we ever perceive within ourselves the fruit of thy redemption. Who livest and reignest with God the Father, in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

✠ ✠

COMMEMORATION OF
THE BLESSED VIRGIN MARY

Ant. **Behold, the handmaid of the Lord: be it unto me according to thy word.**

℣ **The Word was made flesh:**

℟. **And dwelt among us.**

Let us pray.

O GOD, who by the fruitful virginity of blessed Mary hast bestowed upon mankind the reward of eternal salvation: grant, we beseech thee, that we may know the help of her intercession, through whom we have been accounted worthy to receive the Author of our life, Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

✠ ✠

COMMEMORATION OF SAINT MICHAEL, ARCHANGEL

Ant. **There was silence in heaven while the dragon waged war: and Michael fought against him, and had the victory.**

℣. **An Angel stood at the altar of the temple:**

℟. **Having in his hand a golden censer.**

Let us pray.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that, as thy holy Angels always do thee service in heaven, so by thy appointment, they may succour and defend us on earth. Through Jesus Christ thy Son, our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

HOLY MICHAEL, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil: may God rebuke him, we humbly pray; and do thou, Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls.

℟. **Amen.**

COMMEMORATION OF SAINT AUGUSTINE, BISHOP OF HIPPO, CONFESSOR AND DOCTOR

Ant. **A faithful and wise servant, whom the Lord hath made ruler over his household.**

℣. **The righteous shall flourish like a palm-tree:**

℟. **And shall spread abroad like a cedar in Libanus.**

Let us pray.

ASSIST us, Almighty God, in these our supplications: and since thou dost give us confidence in the hope of thy goodness, graciously grant to us, at the intercession of blessed Augustine thy Confessor and Bishop, the fruit of the atoning mercy of thy Son; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

COMMEMORATION OF SAINT THOMAS AQUINAS, CONFESSOR AND DOCTOR

Ant. **In the midst of the Church he opened his mouth: and the Lord filled him with the spirit of wisdom and of understanding: he clothed him with a robe of glory.**

℣. **The mouth of the righteous is exercised in wisdom:**

℟. **And his tongue will be talking of judgement.**

Let us pray.

O GOD, who dost enlighten thy Church with the wondrous learning of blessed Thomas, thy Confessor, and enrichest her through his labours: grant to us, we beseech thee, that we may both understand aright the doctrine that he taught, and also follow the pattern of his conversation. Through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

COMMEMORATION OF THE FAITHFUL DEPARTED

Ant. **Blessed are the dead which die in the Lord. They rest from their labours and their works do follow them.**

℣. **Rest eternal grant unto them, O Lord:**

℟. **And let light perpetual shine upon them.**

Let us pray.

O GOD, the Creator and Redeemer of all the faithful: grant unto the souls of thy servants and handmaids the remission of all their sins; that through the atoning action of thy Son here pleaded in the prayers of thy Church they may be brought into the fullness of eternal life. Through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

℣. **May the souls of the Faithful, through the mercy of God, rest in peace.**

℟. **Amen.**

PRAYER OF THE SOCIETY OF THE CATHOLIC COMMONWEALTH

Ant. **The work of Justice shall be peace; and the effect of Justice, quietness and confidence forever.**

℣. **Keep ye Judgement and do Justice:**

℟. **For my Salvation is near to come and my Justice to be revealed.**

Let us pray.

ALMIGHTY GOD, whose property it is ever to draw the thoughts and deeds of men from the world's disorder and to direct them into the Order of thy redeeming will; create anew, we humbly beseech thee, and so keep the wills of us thy servants, that we, ardently withstanding the empires of this world, may rejoice in the comradeship of the Kingdom of thine Incarnate Son; who liveth and reigneth with thee in the unity of the Holy Ghost, ever One God, world without end.

℟. **Amen.**

✠ ✠

Adoremus In Aeternum Sanctissimum

Sacramentum

✠ ✠

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ALLIED PRINTING TRADES UNION LABEL COUNCIL BOSTON

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PRINTED IN U.S.A.